

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !" — *Goethe.*

"WHATEVER DOTI MAKE MANIFEST IS LIGHT." — *Paul.*

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NOTES BY THE WAY.

We have long expected it, and now it has arrived. After doubting it, denying it, or damning it, the clergy are beginning to admit that there is something in spirit-communion; that, in fact, it is true: but they do not want it. They are content with pretty poetry about heaven and the angels, and rapturous perorations in sermons: they do not want matter-of-fact people back: they are fidgetty, frightened, disillusioned.

'The Banner of Light' prints a lively sermon by an American preacher (Rev. S. C. Beach, Bangor, Me., U.S.), in which he deals with Dr. Savage's book, and, in the main, praises it and accepts its statements. But he shrinks: he is uncomfortable: he would rather not. The following passages, we think, are early intimations of what may become curiously general:—

Personally I may be allowed to say that I quite prefer to know the departed as tender memories. I shrink a little from their visible, audible or tangible contact. More than one of them I should have been glad to have kept with me if they could have been spared to me; but now that they have gone hence I hope they will not take it amiss if I say I much prefer that they should stay where they are. I have a few very bright letters from Dr. Field which are too sparkling with humour to destroy. I am sure he has no organ through which to transmit to me his characteristic wit, and that being so, he need not trouble himself to communicate at all. Moreover, if it is all the same to him, he need not appear to me to-night in any form which he can now assume.

I am made uncomfortable by the possibility of visitations from spirits of another sort, some of which are not so kind and gentle as Dr. Field. If they can carry a chair across the room, could they not easily fling it at my head? I do not relish the thought of it.

This is hardly to be called brave. Is it even consistent? It suggests, moreover, painful thoughts. We do not refer to this particular preacher, but Tennyson's lines are strongly borne in upon us:—

Do we indeed desire the dead
Should still be near us at our side?
Is there no baseness we would hide?
No inner vileness that we dread?
Shall he for whose applause I strove,—
I had such reverence for his blame,—
See with clear eye some hidden shame,
And I be lessened in his love?
I wrong the dead with fears untrue;
Shall love be blamed for want of faith?
There must be wisdom with great Death:
The dead shall look me through and through.
Be near us when we climb or fall;
Ye watch, like God, the rolling hours
With larger other eyes than ours,
To make allowance for us all,

'The Open Court' for February (Chicago and London: Kegan Paul, Trench and Co.) contains the first half of a very beautifully illustrated story of Eros and Psyche, 'retold after Apuleius,' and a series of articles on America's 'burning question,' — the Philippines. Its full note on the International Congresses at the World's Exhibition at Paris, this year, is highly interesting. We lately gave particulars concerning the International Psychological Congress. In addition, there are to be an International Congress of Spiritists and Spiritualists and Congresses of students of the History of Religion and Philosophy. The work of the Philosophical Congresses will be distributed over four Sections:—1, General Philosophy and Metaphysics; 2, Ethics; 3, Logic and the History of the Sciences; and 4, The History of Philosophy Proper. 'The Open Court' gives an extended programme. The following, of Section I., chiefly interests us:—

1. General Philosophy and Metaphysics. This section is divided into the following subjects:—(1) Science and metaphysics. Can the sciences be reduced to unity? (2) The nature of the fundamental psychical fact; (3) The unity and identity of the ego; (4) The connection of space-conception with the concepts of the mind; (5) Liberty and determinism; (6) Monism and dualism; (7) The relativity of knowledge; (8) The unknowable; (9) The problem of finitude; (10) The different forms of contemporary idealism; (11) Rationalism and faith; the rôle which the will plays in opinions; (12) The categories; (13) Is a common terminology for all philosophers possible?

On the whole, it is safe to conclude that those who want to come into intellectual and spiritual contact with the advanced thought and the advanced thinkers of the day, on the great subjects named, may be fully gratified if they will face Paris next August.

'Letters from Donald: Automatically written by Clara' (London: Gay and Bird), is an attractive but perplexing little work: attractive because it has every note of genuineness, but perplexing because it has several notes of unveracity. 'Clara' says, in her Preface, 'These Letters were not originally meant for publication. They form part of a mass of communications automatically written by my hand. I am in the habit of sitting for an hour or so every morning, to receive the communications which flow from my pen without my having the slightest idea of what each successive word may be.' We can believe it; but what about 'Donald' and his 'circle'? They chaff; they discuss the highest problems in an airy kind of way, like human moths, and go from one subject to another like butterflies; they confess to deceit and yet ask for implicit faith, and finally tell this alert but trusting woman that she is 'the very first woman who has forced her way into Paradise,' and give her her 'M.A.' degree, which they interpret as meaning 'Mahatma.' If there are Diakka, 'Clara' has, we think, formed their acquaintance; but she need not mind: they are probably experimenting with her, and something useful in the science of spirit-communion may come of it. On the other hand, there is always the possibility that 'Donald' is as veracious as her book is genuine,

Swami Abhedananda concludes in 'Prabuddha Bharata' a thoughtful Paper on 'Immortality,' from which, however, we do not get much encouragement on our particular lines of thought; but, all the same, it is helpful. Great stress is laid upon the 'Atman,' the one infinite and universal spirit, and upon the Vedāntic teaching that all spirits are but 'the partial manifestations' of this one universal Atman who is 'worshiped by different names in different countries, by some as Our Father in heaven, by others as Brahman, Allah, Christ, Buddha, and so forth.' It is the manifestation of the Atman in us—'the illuminator of the subtle body,' which is 'immortal and eternal.' The Paper concludes instructively:—

In the voluminous scriptures of the Hindus you will find that the attainment of immortality is described as the highest end of our life. If you read the most ancient writings, you will find such passages as:—'He who knows the Truth has attained immortality'; 'By knowing God you will become immortal'; 'By knowing God you will realise your true immortal nature,' and so forth. The object of all other religions is just the same. The true ideal of Christianity also is the attainment of immortality. But as long as we are fighting amongst ourselves about petty differences of opinion, for a creed or denomination, we forget that ideal; we do not understand the true spirit and aim of Christianity or any other religion. Religion does not mean a belief in this or that; it is the Science of the Soul. Religion which does not reveal our immortal nature, but simply teaches certain dogmas or a belief in this or that, is not worthy of the name. But when we understand the true object of religion and the purpose of life, when we realise our Divine and Immortal spirit, then we become truly Christian, then we say, as Jesus said, 'I and my Father are one'; then and then alone we become one with the Father in heaven.

It has been a wonderful winter for mighty winds and massive clouds, and often have the words of the old Hebrew poet come to mind: 'He maketh the clouds His chariot; He walketh upon the wings of the wind.' What a daring figure it is! But how suggestive! how consoling! What an uplifting, animated thought there is in it! Surely these old Hebrew poets had an amazing intensity of faith. What a grasp of the central idea of God was theirs!—what superb hopefulness! what keen insight! what abounding trust! And, in a way, how scientific, too! However we imagine God—from potency in Law, to personality dominating Law—how true it is, that He, that It, is in the cloud, and moves with the wind,—a supreme Intellect attending and inspiring every natural phenomenon!

Someone has sent us a copy of a sporting paper, called 'The Referee,' which presents us in strange company. Very prominently, 'LIGHT' is referred to as a paper 'singular enough to be notable.' Then follows a column and a-half of banter and gravity, indignation and respectful criticism, hovering about a nucleus of very serious belief, or, at all events, refusal to deny. 'The crystal-gazing dodge is either mere madness or mere impudence,' says this mixed writer:—

But it is not so when a man who displays in all the ordinary affairs of life a steady mental balance assures me that he is conscious of being in close spiritual contact with his dead wife. I know of some such cases. I cannot tell that they do not spring from some form of delusion, but I do know that I am the recipient of an honest confidence, and that the offerer of it is sane wherever I can really test him. There have been thousands of such instances. Some one of them is within the knowledge of most men who are of the temperament which enlists confidence. I have in my own person devoutly believed in such a communion. I have doubted and believed again and doubted again. There are possibilities of self-deception. There are chances of a dangerous obsession of the mind. What is a wise man's course in such conditions? The only affirmation I can make is of a *psychic sensation*. I cannot demonstrate the fact behind it, and I will not even beg the question so far as to employ the words I have italicised for any better reason than that the reader will understand their meaning. There may be no such thing as a psychic sense. We may be, in Tennyson's phrase, mere 'magnetic mockeries, wholly vain.' I cannot tell. You

cannot tell. But, all the same, I cannot bow to the materialist.

We recognise in this the note of the seeker after truth, and we are quite as pleased to find it in 'The Referee' as we should be to find it in 'The Saturday Review.' The following paragraph, too, has the right note in it:—

There is nothing we can conceive which is more wonderful than the things we know, and it is not the scientific spirit which pooh-poohs any responsible individual declaration of experience because it can find no ready-made explanation for it except that it is either an illusion or a lie. The rational attitude is one of respectful inquiry. The mischievous tendency in Spiritualism is that it disposes the mind to credulity. The trouble of an unmitigated scepticism is that it may retard the race in a progress towards knowledge of a very valuable kind. There is much sincere inquiry going on.

'The Referee' pours out its scorn upon the quacks, the pretenders and the fools. We applaud, and thank it for its summing up:—

We get all this, of course, as payment for treating the study of the occult seriously. And yet it must needs be treated seriously, and here, as elsewhere, the tares and the wheat must grow together until the harvest.

At a certain church in America lately, a young minister was 'installed' as pastor. Men of various sects gathered round, and even the Jewish Rabbi, Rabbi Moses, spoke. So, very appropriately, the following hymn, written for the occasion, was sung:—

One Life together we confess,
One all-indwelling Word,
One holy call to righteousness
Within the silence heard:

One Law that guides the shining spheres
As on through space they roll,
And speaks in flaming characters
On Sinais of the soul:

One Love, unfathomed, measureless,
An ever-flowing sea,
That holds within its vast embrace
Time and eternity.

This is indeed the religion of the spirit.

A WELCOME INTERVENTION.

The following narrative has been supplied to us by Dr. Paul Edwards, who had it from one of his patients, who is willing to give her name and address if required:—

While travelling in France a few years since, my husband was seized with lung hemorrhage and was thought to be expiring. The doctor gave me no hope of his recovery, and I sat down to shape a message to my daughter, who was then in Italy. But the words I should send puzzled me, for if my husband was really dying I should say so in the despatch, and if there was hope I should not unnecessarily alarm my child. Just as I was meditating on these points a queer feeling came over me and an irresistible force seized my hand and wrote thus: 'You treat Basil very badly, give him ice; signed *Caroline*.' My husband's name was Basil John Charles Pringle and *Caroline* was his mother's first name.

I arose and staggered into the other room, and to my surprise I met the landlord coming toward me and holding out a bag. 'What is it?' said I. 'Ice,' he replied. 'Are you not seeking ice for your husband?' I uttered no word, but took the ice and gave it to my husband, who seemed to know that the ice was coming.

In two hours the poor man was out of danger, and when the doctor called in the morning and saw the patient, he exclaimed, 'Has there been a miracle performed here?' 'No,' I said, 'but I have given my husband ice and he is nearly well.' The doctor was very angry and threw the case up, demanding his fees on the spot, and prophesying that the patient would relapse and die *within a day*. But his prophecy was not fulfilled.

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale at the Spiritual Evidence Society's meetings in Northumberland Hall.

A CASE OF PERSONATION.

By 'AN OLD CORRESPONDENT.'

The article in 'LIGHT' of March 3rd entitled 'The True Origin of so-called Spirit Communications,' recalled to my mind a very curious psychological experience which occurred in our family circle some years ago, and which appears to me to have a direct bearing on the question of what is called 'Animism' in the production of automatic writing. The case still remains somewhat of a puzzle to me; but on the whole facts it is my opinion that it was a case of spirit 'personation' without any adequate motive.

In the autumn of 1892, when the clairvoyante was almost every week receiving messages from officers who had been killed or died of wounds in the Afghan, Transvaal, and Egyptian campaigns of 1880-81, there came to her, among others, an officer who had seen much service in the army in India. He first accosted the medium in the street in broad daylight, and afterwards, on the same evening, came and wrote a very coherent message disclosing his life history. Among other details of his appearance she informed me that when she first saw him he was wearing an overcoat, having a collar trimmed with Astrachan fur. This distinguished military man, on his first meeting with the medium, also told her the exact spot in a suburban cemetery where his mortal remains were interred, saying that the gravestone immediately adjoining was erected to the memory of a gallant British general who had held high command in India. The written message was handed to me for verification, and after careful inquiries every statement therein was fully verified. The portrait of this officer was found by me in the 'Illustrated London News,' and shown to the medium under test conditions, and was at once identified. The portrait showed him as wearing a coat with an Astrachan fur collar, just as he had appeared to the medium in the street. As regards the place where the mortal remains of this communicator were interred, my business engagements at the time prevented me verifying that detail; but I asked the medium to accompany my wife to the cemetery (which is about three miles from our house), and sure enough the statement made verbally by this officer was found correct—his own tombstone giving some details of his military career, while the adjoining place of sepulture contained a memorial to the memory of the distinguished general whom he had mentioned as having been there interred. The visit paid by the clairvoyante to the cemetery was the first occasion on which she had entered within its precincts, although she has often passed it on the tramcars. I may here also state that in the same part of this cemetery and within a couple of yards of the two graves I have mentioned, are deposited the earthly remains of a gentleman who was our family doctor, and from whom we have had many written messages; and I hazard the conjecture that our former Esculapius may have been the means of bringing this officer to the medium through the proximity of the graves. This, however, is surmise.

The following day, after the above visit to the cemetery, the clairvoyante was again controlled to write, when a long and most interesting message was given, purporting to emanate from the wife of the distinguished soldier whose grave and tombstone had been inspected by her and her companion the preceding day. The message expressed the great regret the writer had felt at seeing them engaged in such a task on such a bleak forenoon, as one of them she observed was not then in robust health (which was quite correct). She hoped, however, no evil results would follow. The writer then spoke of the cemetery as the place where 'my brave C.' (the general's Christian name) 'and self were laid.' Among other events in the life of the writer she stated that when in India she had written a book (which she named), which had a large circulation, and, indeed, the whole message, besides being very coherent and in excellent calligraphy, seemed to be one emanating from a lady of cultivated intelligence and affectionate disposition.

As soon as time permitted I made a search in a large public library for the book in question, and obtained a perusal of its contents. It fully bore out the details given in the message, and I accordingly became convinced that the

message was genuine and emanated from the wife of the military man who had recently communicated verbally and in writing with the clairvoyante. But, as the tombstone in the cemetery bore no record of the date of this lady's demise, and, indeed, contained no reference to her of any kind, I deemed it necessary to inquire of the cemetery superintendent as to whether she had been there interred beside her husband, but was intensely surprised when the official informed me that the lady was still in earth life, and a frequent visitor to her husband's tomb, on which she often placed flowers. The superintendent also kindly furnished me with the lady's address; but on examining the directory her name did not appear as the occupant of the villa given to me. Through a friend in the General Post Office, however, who was able to make the necessary inquiries of the postman in the district in question, I learned subsequently that the lady did reside there during a part of the year with a near relative, but her permanent address was at H—, a watering place on the coast, about sixty miles off, and here, of course, my quest as to identity ended.

Shortly stated, then, this case stands as follows: A British general, name and life history utterly unknown in the household, comes to the medium; his portrait is identified under test conditions; his written message verified from various sources; his place of interment given and found; and identity proved 'up to the hilt.' Next comes a person representing herself as his widow, and using his name, controls the medium, who writes a message containing one specific detail (the book), also verified, and yet further inquiries disclose the fact that the alleged writer is still alive. Of this general or his wife no one in the household had ever heard previously, and in particular the clairvoyante solemnly assured me she was in entire ignorance of everything contained in the messages until they were penned under the circumstances before specified. What, then, is the conclusion to be deduced from the above narrative? To my mind the only one possible is, that the first message from the officer was genuine, and the second, purporting to be from his wife, was spurious, being the work of a personator who presumed or expected that my researches would not extend so far as the cemetery superintendent and the postman. As a rule, I may here remark, the 'internal evidence' in written messages is by far the best test of spirit return, and here there was enough in the second one to deceive me had the additional inquiries not been made.

My purpose in sending you this experience is simply to show that 'Animism' can have no place in a case like the present, and in no view can it, as it appears to me, be held that the subliminal consciousness of the lady clairvoyante evolved a message from a person in earth life, which, in its great essentials, was utterly false and misleading. It emanated, however, in my judgment, from the other side, it may be from a friend of the original communicator (whether male or female is immaterial), and was intended to represent the second spirit entity as the survivor of the two spouses, who had also passed on later. The why or the wherefore of all this episode is, of course, at present hid from me, and will probably remain one of the unsolved problems of psychology. All the same, it is the fact that a case of personation from the other side has occurred to me, and also that the medium was only the unconscious instrument in the attempt to deceive an investigator who has had many years' experience in testing the interesting phase of spirit manifestation known as 'automatic writing.'

The name of the British general and other details have been furnished to the Editor of 'LIGHT' for the information of any person interested.

TRANSITION.—On March 9th, at Hove, after a long illness, Emily A. L. Woodcock, youngest daughter of the Rev. Canon Woodcock, aged forty-five, for thirteen years head of the Holland Nurses' Institution, at Nice.

DR. ALLAN FISHER.—We are asked to state that Dr. Allan Fisher's address is now Pond-place, Fulham-road, London, S.W.

ILLNESS OF THE 'PIONEER MISSIONARY MEDIUM.'—The many friends of the veteran medium, Mr. William Wallace, will regret to know that he is seriously ill, and may 'pass on' at any moment. He has 'fought a good fight,' and can confidently anticipate a warm 'welcome home' on the other side.

SPIRITUALISM AND ANIMISM.

The February number of 'Psychische Studien' devotes the second part—that called theoretical and critical—in great measure to the vexed question of Animism and Spiritism, now so much to the fore in Germany. One of the articles is by 'Pastor' Max Gubalke, and is entitled 'On the Spiritistic Hypothesis,' but the most important is the report of an address delivered in Munich by Dr. Falk Schupp, a well-known writer on 'occultism,' under which designation are now included in Germany all matters related to psychism. This, although occupying ten pages, is only the first instalment—probably it will be concluded in the next number.

Those who cannot read German and who do not see the German psychical journals have little idea to what a length the animistic theory is now carried, both in Germany and France; and while, not long since, it was only advanced to cover some of the phenomena attributed to Spiritualism, now the Animists unhesitatingly assert that all—or nearly all—these phenomena have an animistic origin, that is, that the spirits of the dead have nothing to do with them. To a certain extent Spiritists and Animists are agreed; for instance, in the phenomenon of materialisation, none but the veriest tyro in spiritualistic matters believes that the curious materialised forms so many of us have seen, are the spiritual bodies of deceased persons. These figures are but temporary and imperfect material representations of the deceased as they existed in their fleshly or mortal bodies; while the matter from which they are composed is in some mysterious way borrowed from the medium and sitters, mostly from the former, which probably accounts for the resemblance frequently to be seen between the spirit form and the medium. But while the Spiritualist believes the animating intelligence or spirit to be that of the deceased person represented, the Animist says the spirits of the dead have nothing whatever to do with the phenomenon, but that—to quote Herr Schupp—'it is derived solely from the supernormal portion of the soul life of the medium.'

I propose to translate a few passages from this essay, bearing more especially upon the spiritistic and animistic hypotheses, which I think may be of interest to readers of 'LIGHT.'

At the commencement of his address, Herr Falk Schupp gives an account of the opposition which Spiritism encountered in the early days of the movement, some fifty years ago, by the materialistic Press in Germany, then at the height of its career. It was condemned as fraud, charlatanism, or hallucination, by all the materialistic men of science, while any who, like Professor Zöllner, examined the phenomena and had the courage to proclaim their convictions, were simply looked upon as mad. Later on, however, a somewhat more reasonable tone prevailed; some of the phenomena were declared by those who had the patience to examine them, to be due not to fraud, but to some *unknown* force, and those who, like Dr. Carpenter, 'would give in to anything rather than spirits,' invented the animistic theory. One of the most noted opponents of 'Spiritism' was Eduard von Hartmann, who some fifteen years ago wrote a book against Spiritism—I forget the name—which called forth a rejoinder from the celebrated Russian Spiritist, Councillor Aksakow, whose work, 'Animism and Spiritism,' was written as an answer to Von Hartmann. I remember reading, or partly reading, the work in German; it was very long, in two thick volumes, and an exhaustive review of it appeared in 'LIGHT' from the able pen of 'C. C. M.' Of Von Hartmann's essay Herr Schupp says:—

'This philosopher, who in his former writings stood firm on the ground of natural science, in his attack upon Spiritism, as is well known, did not take the standpoint of imposture pure and simple, but endeavoured to reduce Spiritism to Animism in order to save the credit of his philosophical system, in case the facts brought forward by him could be proved to be realities. He openly owned that when he had taken up his pen to write this attack he had never been present at any spiritistic experiments!'

In another place Herr Schupp writes: 'Indirectly, Eduard von Hartmann may be looked upon as the originator of the animistic theory'; and further on he says:—

'The animistic hypothesis, certainly the most convenient

bridge in the way to destroy the firmly rooted views, obtains at the present time so exclusively in the journals and societies,* that a superficial observer may be inclined to predict the total downfall of the spiritistic hypothesis. Those who have gone deeper into the study of occultism and who are therefore able to recognise the high significance of the purely spiritistic theory, will observe the rapid growth of Animism with concern. Yet it seems to me, who hold the same views, wrong to look upon the advance of animistic views with too much contempt. . . . The animistic theory certainly builds a road upon whose serpentine paths the inquirer may eventually attain without risk the goal of Spiritism.'

Those, however, whose own medial powers and the overwhelming proofs they have obtained, convinced them of the truth of the spiritualistic theory at an early period of their investigations, may congratulate themselves on being spared such a long and tortuous route; and they need not be ashamed of their convictions, shared as they are by such clear thinkers and talented men as Alfred Russel Wallace and many others whom I could name, who have boldly declared that the spiritualistic hypothesis alone covers *all* the phenomena.

I will now translate Herr Schupp's definition of the two hypotheses, the 'Spiritistic' and the 'Animistic,' slightly curtailing it, but not altering a word; and regret that I must not now give more of this very interesting essay.

'The spiritistic hypothesis is that which declares that the mysterious phenomena which form the groundwork of Occultism are due to individual actors, who, in spite of their supernormal† nature, have the power, under certain conditions, to act upon objects and persons in the world of sense. These supernormal individuals are popularly termed "Spirits." In order to manifest they have to make use of an instrument called a "medium." . . . These "spirits" are believed to be the souls of the departed. . . . A second theory, that of the Theosophists, is that these supernormal beings are not of human origin but are demons or elementary spirits. . . . The adherents of Spiritualism, however, accept unanimously the first only of these theories, and from theological or religious reasons utterly deny the demon theory.'

'As opposed to the spiritistic theory there stands the animistic. In the last century the term "Animism" signified a sort of philosophical and medical theory, according to which the human soul had its specific life-giving power, which could be used for the purpose of healing the sick. This form of Animism was discarded by modern science, and it is not more than fifteen years since Animism was re-established, certainly as a more reasonable and tenable mode of expressing a theory. The animistic hypothesis holds that the supernormal manifestations which, under certain conditions, we are able to observe, are not due to fictitious supernatural persons, but arise entirely from the supernormal portion of the soul life of the medium. The adherents of the animistic theory maintain, therefore, that there are no such things as spirits or demons; it is true, they say that the manifestations which we ascribe to these really take place, but that we give them a false origin. All these supposed spirits of the dead are nothing but masks, which the somnambulant ecstatic consciousness of the medium represents.'

Herr Schupp's essay will probably be concluded in next month's issue of 'Psychische Studien,' and I shall then hope to give some further extracts, as it is refreshing in these latter days to find a German 'Occultist' openly standing up for Spiritism as against Animism. M. T.

THERE IS NO DEATH.—Even D. L. Moody could utter those words as he was taking leave of earth. His last words are said to have been: 'Earth recedes and heaven opens before me. If this is death there is nothing awful here. It is sweet. This is bliss. Do not call me back. God is calling me. I must go. There is no valley here. It is all beautiful.' Those words, if uttered by Moody, show that he at the last caught glimpses of the realities of the life beyond, hence was not afraid to go. Spiritualists have always been able to express themselves thus strongly at the hour of transition, and it would seem that the great evangelist, creed-bound and dogmatic as he was, could not resist the potent influences of the spirit world when their presence was perceived by him. If words count for anything, Moody's last sentences would seem to indicate that he was conscious of his spiritual birth, and was ready to accept the fact of life immortal in place of the theological assumptions of his church.—'Banner of Light.'

* Of course he means German ones.—TR.

† 'Uebersinnliche' is a much better word. I use 'supernormal' faute de mieux; it really should be 'supersensual.'—TR.

THE POET, THE PHILOSOPHER, AND THE MYSTIC.

'He hath awakened from the Dream of Life.'—*Shelley*.

'When we awake to another world our terrestrial life may appear as grotesque a parody, as misleading a distortion of true reality, as the most preposterous of dreams.'—*P. C. Schiller*.

'The greatest part of mankind may be said to be asleep, and that particular way of life which takes up each man's mind, thoughts, and actions, may very well be called his particular dream.'—*William Law*.

It is always interesting when a similar thought is put before us from different points of view. According to the cast of mind through which it comes, and according to our own cast of mind, we may look upon such a thought as an idea, or as an intuition, or as an inspiration. When the same fundamental conception can be traced in varying external forms, it confirms our belief in a unity of cause at the back of the ever-changing variety of effects.

Some passages in the extremely suggestive article by Mr. F. C. S. Schiller in Part XXXVI. of the 'Proceedings' of the Society for Psychical Research, just published, illustrate this in a striking manner. The writer, as a philosopher, brings us round to some of the most beautiful inspirations of Shelley, the poet, and what he says presents a singular analogy with William Law, the mystic, in one of his finest passages.

The poet says:—

'He has outsoared the shadow of our night.'

'He lives, he wakes—'tis Death is dead—not he.'

'Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity,
Until Death tramples it to fragments.'

'He hath awakened from the dream of Life.'

'No more let Life divide what Death can join together.'

The philosopher says, speaking of what we call our 'real' world:—

'Hence we may conceive ourselves as passing through any number of worlds, separated from each other by (partial) discontinuities in our experience, each of which would be perfectly real while it lasted, and yet would have to be declared unreal from a higher and clearer point of view. Nor would this conception remain an empty form, which we could not find anything in our experience to illustrate. I venture to affirm that we are all of us perfectly familiar with what it feels like to pass from one world into another. When we fall asleep and dream, we pass into a new world, the space, time, persons and laws of which, though they persist in principle, have no very obvious connection with the corresponding characteristics of our waking life. It is true that the reality of each dream-world is very precarious; it is dissolved by every clumsy interruption from a more "real" world, in the *ex post facto* judgment of which the dream-world is fleeting, chaotic and unmanageable. Hence the consensus of common-sense declares dream-experiences to be unreal—though, it may be noted, it has taken men a long time to arrive at this conclusion, and to disabuse themselves of the notion that after all there must be a literally veridical and inspired meaning in all their experiences. What has not been realised with equal clearness—probably because the observation seemed to have no practical bearing—is that the existence of unreal worlds of dream-experience casts an indelible slur on the claim of our present waking life to absolute reality. What has happened once may happen again, and when we wake to another world our terrestrial life may appear as grotesque a parody, as misleading a distortion of true reality, as the most preposterous of dreams.'

The mystic says:—

'The greatest part of mankind may be said to be asleep; and that particular way of life which takes up each man's mind, thoughts, and actions, may very well be called his particular dream. . . . The learned and the ignorant, the rich and the poor, are all in the same state of slumber; only passing away a short life in a different kind of dream. But why so? It is because man has an eternity within him, is born into this world, not for the sake of living here, but only to have time and place to become an eternal partaker of a divine life. . . . A life devoted to the interests

and enjoyments of this world, spent and wasted in the slavery of earthly desires, may be truly called a dream. . . . Do but suppose a man to know himself, that he comes into this world on no other errand, but to rise out of the vanity of time into the riches of eternity; . . . then . . . life and death are equally welcome, because equally parts of his way to eternity. . . . For heaven is as near to our souls as this world is to our bodies.'

It has been said that 'all roads lead to Rome.' So in a wider and truer sense, it may be that all roads along which the human mind travels, in attempting to search into the 'essential and incurable philosophical ambiguity of death,' will be found to lead to the same goal—to a conviction of the reality of a 'common world' which will be found to 'persist through death.' Even the scientist is now travelling in the same direction, and is daily being driven further from a belief that the 'dream of life' affords a solution of all the phenomena which he finds himself compelled to accept.

E. T. B.

'NEUE METAPHYSISCHE RUNDSCHAU.'

The January number of this review is the first which has come to my notice, although I see it commences its third year. The somewhat gruesome cover almost scared me from examining the contents. It is bright yellow in colour, the title, in large letters, being supported on each side by enormous black snakes, standing upon their tails, while above is a cabalistic design, which, of course, I do not understand, encircled by another snake, with its tail in its mouth—the emblem, I believe, of eternity; while the reverse of the cover is adorned by yet another snake in the form of the letter 'S.' The interior of the review, however, is not at all alarming. It is printed in clear type in the Latin character, on good paper, and contains two portraits, one of the editor, Herr Paul Zillmann, in his study, and the other that of the 'Christian Mystic,' J. B. Kerning, born in 1774.

I will give a passing sketch of the contents. The first article is a paper by the editor, entitled 'In the Dawn of the New Century,' and tells how the writer, after a night spent in his study among his books, vainly endeavouring to solve 'the secret of the stone of the wise,' sallies forth in the dawn of an autumn morning and climbs a hill from whence he sees the sun rise, and where he gives vent to his feelings in a great rush of somewhat high-flown rhapsody. Herr Zillmann is apparently an Esoteric Buddhist, and a great admirer of H. P. Blavatsky, quotations from whose writings commence and finish his paper.

Then comes an article by Dr. Paul Carus, headed 'Goethe a Buddhist,' the extremely metaphysical nature of the writing being relieved to the ordinary and uninitiated reader by many quotations from Goethe's poems.

Then comes 'The Human Aura,' the first instalment of a translation from the English by Professor A. Marques, which is followed by 'The New Doctrine,' a very deep metaphysical treatise. But now a pleasant surprise is in store for the somewhat tired student, in the shape of the last paper, which is headed 'The Secret Key: An Occult Tragedy, by J. S. Rogers.' It is not stated whether this is a translation from the English, but it reads rather like one. It is a story of the sensational school, and I became so interested in it that I laid it down with regret at the ominous words 'to be continued.' It relates how a locksmith of Egyptian birth, versed in the magic lore of the East, is surprised one evening by the appearance of a mysterious stranger, muffled in a fur cloak, with piercing eyes and corpse-cold hand, who brings a golden key, having one of the wards broken, which he desires the locksmith Abul Kahn to copy exactly in brass, to be ready by the following evening at eight o'clock. Abul, devoured by curiosity, works night and day and succeeds in completing two duplicates instead of one—one of which, of course, he retains when the mysterious visitant comes to fetch the gold and brass keys. After some adventures, Abul Kahn succeeds in tracking the mysterious stranger to his home in the outskirts of the city, and then 'Fortsetzung folgt!'

This story is a sort of sugar plum to be taken after swallowing so large a dose of metaphysics.

A slight sketch of Kerning and some reviews of books conclude the number.

M. T.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MARCH 17th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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USEFUL ADMISSIONS.

Part XXXVI. of 'The Proceedings of the Society for Psychical Research' contains some useful admissions, notably in two Papers by Mrs. Sidgwick and Mr. Andrew Lang on the case of Mrs. Piper. It seems, to begin with, fairly well agreed upon, that it will not do to talk any longer about fraud. Mrs. Sidgwick is a hard one to convince, but even she says that she grants, throughout, 'the genuineness of Mrs. Piper's power.' There is always something reluctant or dubious about 'I grant,' but, as we read Mrs. Sidgwick's Paper, her meaning is that she admits genuineness: and Mr. Andrew Lang, who appears to be more sceptical than ever, says, 'For reasons given by Dr. Hodgson, I cannot accept the theory of imposture by Mrs. Piper, in her normal state.' The suggestion here, that she may be a sort of impostor in her abnormal state, is intended, though that need not trouble us. It means something like this,—that Mrs. Piper's 'secondary personality' (called by Professor Shaler a 'preposterous scoundrel,' when it pretended to be Dr. Phinuit) can dream itself into all kinds of telepathic conditions, and gather thoughts, pictures and facts in many ways and with varying coherences, and personate many characters. However that may be, it is something to have the honesty of the 'normal' Mrs. Piper admitted by the 'devil's advocates' of Psychical Research: (they will understand the classical allusion, and will not mind it).

The above suggestion opens up an admission of considerable value. Mrs. Sidgwick is all for enlarging the area of Telepathy. She now wishes to use the word 'Telepathy' 'in a sense wide enough to include any communication between mind and mind otherwise than through the recognised channels of sense, whether the minds communicating be in the body or not.' Following this up, Mrs. Sidgwick uses the suggestion as a lever to edge 'the spirits of the dead' further off; but only a little further off. What she insists upon is that it is always Mrs. Piper; that 'the spirits of the dead' do not take possession of her, control her, and speak, act or write through her, but that, if they are concerned at all, they only telepathically influence her; her 'trance personality,' 'secondary self,' or 'subliminal self' being left to make the best or the worst of what she is able to pick up and combine, as in a dream. Her theory is that 'it is still Mrs. Piper; Mrs. Piper in communica-

tion, of a supernormal but partial and uncertain kind, with other minds—minds of the living and the dead—and conveying to the sitter by voice and writing the information thus obtained, mixed up with much that has been acquired or imagined in a normal way.' We call this Mrs. Sidgwick's theory, but are just a little uncertain: it is so much the custom of our neighbours to put forth tentative theories for airing or approval. But we have scarcely any doubt about it.

We feel even more interest in Mrs. Sidgwick's dissection of the process of Telepathy. If it is a physical process, it is the revelation of a new bodily sense. If it is a spiritual process, 'a communication between mind and mind in which the physical world is not concerned,' then it tends to establish 'the existence of mind apart from body, with the further chain of probabilities that the mind continues to exist when the body is dead, that it continues able to carry on telepathic communication with minds in the body, and, indeed, that telepathy is of the nature of the communication of disembodied spirits with each other.' All this is extremely alive with significance, the value of which our readers will doubtless at once appreciate.

Mr. Lang, looking along the same line, is somewhat perturbed. If we dismiss fraud and the spirits of the dead, we are driven to what he calls 'this obviously wild hypothesis,' that Mrs. Piper telepathically taps 'the minds, not only of living persons beside her, and often known to her, but also of living persons distant, and unknown to her, though known to people in her room.' But, from the halting Andrew point of view, Mrs. Sidgwick's hypothesis or theory is vastly more 'wild,' as she presents Mrs. Piper's 'trance personality' as sweeping up all kinds of notions from the living and the dead, and presenting them in dramatic form with many characters in the ever varying play.

Thus we come round to our own idea of hypnotism from the unseen, and we are glad to have Mrs. Sidgwick's company. We entirely agree with her that it is an unnecessary complication 'to suppose that communication with the dead is different in kind from telepathic communication with the living'; but, whether the spirit is without, engaged in a hypnotic or telepathic process, or is turning out Mrs. Piper's spirit and taking her place in her organism (as Mrs. Sidgwick puts it), seems to us unimportant, except as helping us to account for confused mixing of things, contradiction and apparent falsity; and it must be confessed that the value of the theory of telepathic action only is great here. 'I think it probable,' says Mrs. Sidgwick, 'that much of the apparent fishing is unconscious, and merely due to a dream-like readiness to take ideas indiscriminately, whencesoever they come, and weave them into a whole.' If this is the state of the case; if, all the time, it is Mrs. Piper, or rather, her 'trance personality,' using up, more or less coherently, old ideas and pictures, and new currents of telepathically-communicated messages, it is easier to understand the puzzling confusion of much that 'comes'; but even Mrs. Sidgwick has to pause before the fact that certain personalities, said to be spirits of the dead and calling themselves by names, do often act in ways sharply enough defined, and altogether different from anything that can be called 'Mrs. Piper.' 'I have no doubt,' says Mrs. Sidgwick, 'that the case for regarding the communicating intelligence as an independent individuality seems yet stronger when it represents itself as being an intimate deceased friend of the sitter's, sustains the part with vigour, and, besides showing knowledge which it is difficult to suppose to be derived from anyone but the deceased, exhibits traits characteristic of him and recognises appropriately his friends and acquaintances. And the illusion ('the illusion'?) is strengthened by the fact that

two seeming individualities are capable of communicating simultaneously, one by the voice speaking, and one by the hand writing.'

Closely connected with this subject of Telepathy (conscious and unconscious) is that of the influence of 'the sitter.' We are glad to see that this is fully recognised by Mrs. Sidgwick, who will, perhaps, not entirely disagree if we say that the Society for Psychical Research has not always remembered this. Mrs. Sidgwick tells us that she is a bad 'sitter.' She does not complain, but extracts from the fact a useful reflection. The following sentences are greatly to the point:—'The success of sitters in obtaining interesting communications varies, as we know, enormously.' 'A good sitter seems in some way to make the process of transmission easier, even when he does not seem to be the source of the information.' 'There are subliminal qualities in the sitter which make the exercise of this power (Mrs. Piper's) possible with some and not with others.' 'We require a hypothesis which allows for all three minds—the minds of the deceased friend, of Mrs. Piper, and of the sitter—being subliminally concerned in the result.' Mr. Andrew Lang grasps the same fact in a slightly different way. But Mr. Lang is getting almost tiresome in his nibbling all round the subject, with, apparently, no pretension to a healthy appetite, and no intention to ever sit down to a good square meal. But that is another story, concerning which we may have something to say anon.

LONDON SPIRITUALIST ALLIANCE, LTD.

On the evening of Friday next, March 23rd, in the French Drawing Room, St. James's Hall, at 7 for 7.30.

MR. WALTER HOWELL

(Resident Speaker for the Keighley Spiritualists' Society)

WILL GIVE AN ADDRESS ON

'IDEALISING THE REAL AND REALISING THE IDEAL.'

Mr. Howell is a gentleman of wide experience, having travelled in the United States for a number of years and rendered efficient and acceptable services as an inspirational speaker to the leading Spiritualist societies from New York to San Francisco.

Mr. F. W. Thurstan, M.A., gave a very able address, on the 9th inst., to a large gathering of Members and Associates of the Alliance, on 'How I discovered the Other World, and the use I made of that discovery.' We hope to give a report of the address in our next issue.

SPIRITUALISM IN ITALY.

We learn from a Genoese journal that our good friend, Professor Falcomer, spoke at some length on the subject of Telepathy at a conference recently held in Genoa, and attended by some five hundred persons. Professor Falcomer in his discourse attributed the phenomena of telepathy to the faculties of the psychic body, stating the evidence which there is for the existence of such an organism, and for the fact that it can exteriorise itself during the earth life of the spirit. He concluded by pointing out how abundant and satisfactory is the evidence which has been afforded to investigators, of the reality of telepathy between those in the flesh, and also between incarnate and discarnate minds, and urged the desirability of forming an Italian Society for Psychical Research. The professor hopes to arrange for another conference in Genoa shortly for the consideration of the question of 'Spiritualism and Science.'

'LIGHT' SUSTENTATION FUND.—We gratefully acknowledge the receipt of the following additional contributions to this fund:—'A Friend' 5s.; Madame de Laversay (Paris) £1 1s. 0d.; and the Hackney Society of Spiritualists £1 1s. 0d. Remittances by other friends may be sent to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E.

LONDON SPIRITUALIST ALLIANCE, LIMITED.

ANNUAL GENERAL MEETING.

The annual general meeting of members of the London Spiritualist Alliance, Limited, was held on Friday, the 9th inst., at 110, St. Martin's-lane, W.C., to receive the report of the Council and balance-sheet for the year ended December 31st, 1899; to elect three members of Council for the coming year; and generally to discuss the business of the society. The President, Mr. E. Dawson Rogers, occupied the chair, and there was an unusually large attendance.

The notice convening the meeting having been read, the President proposed that as copies of the report and the financial statement, duly audited, had been posted to every member, they should be taken as read; and the proposition was unanimously agreed to. The following is a copy of the report:—

REPORT.

In presenting the fourth Annual Report of the London Spiritualist Alliance, Limited (being the sixteenth Annual Report since the establishment of the Society under the name of the London Spiritualist Alliance), we have much satisfaction in being able to record a steady growth of interest in the work of the Alliance, as evidenced by a gratifying increase in the number of Members and Associates, by the extensive use of our valuable library, and by the larger attendances at the usual fortnightly meetings in St. James's Hall. At these meetings addresses were given, during the year, by Mr. John Lamont, on 'Personal Experiences'; by Miss Rowan Vincent, on 'Clairvoyance and Psychometry' (with illustrations by Miss Vincent and Mr. A. Peters); by Mr. Thos. Heywood, on the question 'Why is Spiritualism Tabooed?' by Mr. J. J. Morse, on 'The Rise and Progress of Modern Spiritualism' (illustrated by lantern views); by Mr. W. J. Boulding, on 'An Investigator's Experiences'; by Mr. E. W. Wallis, on 'Spiritualism in America'; by Mr. J. J. Morse, in response to questions by the audience; by Mrs. Bessie Russell-Davies, on 'Some Mediumistic Experiences'; by Mr. Herbert Burrows, on 'Spiritualism and Theosophy: a Comparison and a Contrast'; by Mr. W. J. Colville, on 'The Truth about Mental Science,' and on 'The Spiritualist's Philosophy of Life'; by Mrs. J. Stannard, on 'Mediums—their Duties and Responsibilities'; and by Mr. Geo. Horatio Bibbings, on 'Spiritualism and Witchcraft.' Two eminently successful Conversazioni were also held, at which Mr. Wm. Lynd gave very instructive addresses on 'Wireless Telegraphy' and 'The Roentgen Rays,' showing the parallelism between physical and psychical science.

Several friends and co-workers have, during the year, passed to the other side of life, including Mr. Newton Crossland and Dr. J. J. Garth Wilkinson, early converts to Spiritualism, who cheerfully bore the obloquy which, greater then than now, attached to the name in the first and second decades of the movement; Mr. Thos. Shorter, one of the pioneer workers in this country, whose valuable services, by voice and pen, contributed largely to the advancement of the Cause; Mrs. Emma Hardinge Britten, so well and favourably known in Great Britain and the United States, as a medium, public speaker and author; Miss Florence Marryat, whose works in exposition and defence of Spiritualism led many of her readers to investigate for themselves; Professor J. Rodes Buchanan, of St. Jose, California; Professor Elliot Coues, of Washington, U.S.A.; and Dr. Carl du Prel, of Munich; whilst amongst the less prominent, but not less earnest, friends and co-workers in their respective spheres who have now ceased from their labours here, the names should be noted of Mr. J. Mylne (of Bengal), Dr. F. A. Roc, Dr. D. M. Finlay, Dr. W. T. Reynolds, Rev. W. R. Tomlinson, Mr. E. W. Allen, Mrs. Ann Cooper and Mrs. H. K. Rudd.

But while we have thus lost so many from the ranks of our visible helpers, we have cause for congratulation in the very patent fact that we are fast gaining new recruits. We hear, from time to time, of converts to Spiritualism in various parts of the world, but perhaps the most noteworthy of those who have publicly avowed their belief in spirit communion are Professor Hyslop, Professor of Logic and Mental Science in the University of Columbia, U.S.A.; the Rev. Dr. B. F. Austin, who has been expelled from the Methodist ministry in Canada, because of his outspoken advocacy of Spiritualism; and Dr. J. Hodgson, secretary of the American Branch of the Society for Psychical Research, who has boldly declared, in a report on his experiences through the mediumship of Mrs. Piper: 'I cannot profess to have any doubt but that the chief "communicators," to whom I have referred in the foregoing pages, are veritably the personalities that they claim to be, that they have survived

the change we call death, and that they have directly communicated with us whom we call living.'

Of course it is possible that Dr. Hodgson may prefer not to label himself a Spiritualist. But that matters nothing; his conviction is *our* conviction, and for the present that suffices.

And, here at home, there is evidence of a growing disposition in the public mind to give a respectful attention to our claims. The spirit of ignorant prejudice and bigotry is being driven out, slowly but surely, and the number of private inquiries addressed to us show that its place is being taken by a spirit of earnest and sincere desire to know the truth. Our part is, to be patient but persevering. Conversion to an unpopular Cause cannot be hurried—but it can be helped. In this direction 'Spirit Teachings,' given through Mr. Stainton Moses, has been of incalculable value, and its worth has been so greatly appreciated that the third edition is being rapidly exhausted, and the issue of a further reprint may need consideration before the close of the present year.

As another aid to progress we have noted with satisfaction a suggestion of the advisability of fostering home circles. Mediums are indispensable, and though 'phenomena' are but the initial steps to the higher Spiritualism, they are to many classes of inquirers important aids to conviction. It is therefore eminently desirable that Spiritualists should, as far as possible, establish home circles, and thus endeavour to discover new sensitives through whom evidences of the presence and identity of spirit friends can be successfully obtained to comfort the bereaved and convince the sceptics.

But while we desire to avail ourselves of all legitimate methods of promulgating our views and promoting a familiarity with our facts, it must be steadily borne in mind that propagandism, though extremely desirable, is not the primary object of our existence as the 'London Spiritualist Alliance, Limited.' Our *raison d'être*, as set forth in our Memorandum of Association, is 'to seek, collect, and obtain information, and generally to investigate the phenomena commonly known as psychical or as spiritualistic.' We must seek the phenomena, it is true, but we must not be content with their discovery. We must 'investigate' them, in other words must endeavour to arrive at some reasonable comprehension of their nature and origin and of the laws by which they are governed. It was with this view that the Council recently delegated to a special Committee 'the task of investigating, and experimenting in, the phenomena of "psychic" or "spirit photography,"' and it was probably with the same view that some of our friends not long since proposed the establishment of an Institute the special object of which should be to observe and investigate the various phases of psychical phenomena. This last proposal has not at present been realised, but we are not without hope that the work may yet be undertaken by competent members of the Alliance, if the necessary sensitives will kindly place their services at the disposal of a Committee for the purpose.

In conclusion, we confidently appeal to our past work, in all its various departments, as a title to the confidence of Members and to a continued and increasing support.

Signed on behalf of the Council,

E. DAWSON ROGERS, *President*.

February, 1900.

THE PRESIDENT briefly congratulated the members on the successful work of the Alliance during the past year, offered to reply to any questions that might be put in regard to the report, and moved that the report and balance-sheet be received and adopted.

MR. W. J. LUCKING seconded the motion.

MR. H. WITHALL, the treasurer, referring to the balance-sheet, pointed out that whereas the Alliance began the year with a balance of £120, they finished it with a balance of £143, which in itself was extremely satisfactory. As, however, they were not a commercial society, they would have desired to spend the whole of their income, but for the fact that they anticipated a considerable increase in expenses in the current year. During the past year the Alliance had had the expense of the services of Mr. Wallis as secretary for seven months only, whereas in the current year the full twelve months' salary would be required. Moreover the stock of 'Spirit Teachings' was now considerably reduced, and it might be necessary before the close of the current year to issue another edition, which, of course, would entail a heavy expense as against the profit of £40 arising from the sale of copies during the past year, though the difference will be partly met by the sale of the stock still in hand. Under these circumstances it was a matter of satisfaction that they had an increased balance with which to commence the current year. It would be observed that the item of rent in the account was very low, and this was entirely

owing to the beneficial arrangement which the society had with the proprietors of 'LIGHT,' whereby the whole of the rent and secretarial, clerical, and general expenses were equally divided between them, and he was of opinion that so long as the expenditure could be kept at something like the present figure there was every probability of the success of the society being continued.

The motion, that the report and balance-sheet be received and adopted, was then put to the meeting and carried unanimously.

MEMBERS OF COUNCIL.

MRS. GOODALL said that before taking the votes on the names of those who had been nominated for filling up the vacancies caused by the retirement of three members by rotation, who were candidates for re-election, she wished to move that the President, who was one of the retiring members, should be appointed to the presidency by that meeting. This would still leave three members to be elected to the Council, without the President, who, she thought, should not be put to the indignity of having to seek periodical re-election.

THE PRESIDENT assured Mrs. Goodall that he considered it in no sense an indignity that his name should be submitted to the members for re-election to the Council, but he appreciated Mrs. Goodall's kind consideration all the same. It so happened, however, that her suggestion could not possibly be adopted, for the Articles of Association very definitely provided that the President should be appointed, not by the general meeting, but by the Council, and that he must be chosen from their own body. The three retiring members of the Council were Dr. George Wyld, Rev. J. Page Hopps, and himself, and they had all been nominated for re-election. Two other members of the society had also been nominated, Mrs. Stannard and Mr. H. Boddington, so that there were five candidates for the three vacancies, and the names would now be submitted, in alphabetical order, to the vote of the meeting.

Votes were then taken, with the result that the retiring members of the Council were all re-elected by large majorities.

GENERAL BUSINESS.

MRS. GOODALL expressed a wish that the Council should appoint a small committee to consider the possibility of making the reading-room better adapted for its intended purpose and more convenient to visitors, and that, as vacancies occurred in the co-opted members of Council, the Council should co-opt the members whose names had at the present meeting been submitted for election on the Council without success.

THE PRESIDENT promised Mrs. Goodall that the Council should be made acquainted with her wishes.

The proceedings were then brought to a close by a unanimous vote of thanks to the President and Council, proposed by Mr. J. J. Morse, seconded by Miss Mack Wall, and supported by Mr. Ernest Bertram.

A VISITOR FROM MARS.

A Genevan professor, M. Flournoy, has been calling attention to the case of a somnambulist young woman, a patient of his, who asserts that she has passed through three previous existences—the first on the planet Mars, the second in India, and the third in France at the time of Marie Antoinette. When in trance she speaks and writes what she declares to be the Martian language. She also speaks both Sanskrit and Arabic, whereas she has never had the opportunity to learn either of these languages, and the events she refers to are historical, though only known to students of the East. The matter is being investigated by M. Pierre Janet, Colonel de Rochas, Professor Charles Richet, and other psychologists, who consider the case as analogous to that of the well-known Sister Emmerich, who described scenes of the Passion of Christ.

DECEASE OF MR. WILLIAM WALLACE.—Just as we go to press we learn that Mr. William Wallace passed to the higher life on March 15th, in his eighty-fifth year.

MR. HERBERT BURROWS.—We deeply regret to learn that our good friend, Mr. Herbert Burrows, is so seriously ill that all his engagements have been necessarily cancelled. He has our very cordial sympathy, and our sincere wishes for a speedy recovery.

SPIRIT IDENTITY.

By 'AN OLD CORRESPONDENT.'

Although on several occasions during the last decade messages, automatically written, have been received by me, purporting to emanate from persons bearing 'great names,' I have, as a rule, refrained from publishing them, simply because (1) the internal evidence, as a rule, gave me no proper test of identity; (2) the messages did not usually contain anything beyond the merest commonplace and even puerile details. The case now to be briefly dealt with is to me a rather convincing one, because, being thoroughly familiar with the clairvoyante, and knowing her singularly transparent character and perfect *bona fides*, I can most thoroughly rely that what she tells me is absolutely true.

On the evening of Sunday, March 4th, the clairvoyante came to me and said, 'Who was President Garfield? I never heard of him.' On my replying that I knew all about him, she said: 'Well, a man of somewhat commanding presence, and who gave that name, was with me to-night and chatted with me very pleasantly as to the events occurring just now, and particularly as to the war, and I can tell you he has a very bad opinion of President Krüger, whom he evidently does not like.'

I then put this question: 'Did he tell you how he died, or did you feel any of the sensations, as you sometimes do, which tell you the manner of, or the disease by which life has been ended?' and the reply of the medium was in the negative.

The incident left such an impression on me that I resolved to test identity further, and I was about to endeavour to procure a life of Garfield in the hope that it might contain his portrait, when, on the following night, (Monday, March 5th), on visiting an old friend and earnest Spiritualist, and mentioning the matter to him, he informed me that he knew a lady who had spent many years in America, who he was sure would have a photograph of this former President of the United States. To-day (March 6th), the friend called on me and handed me an excellent photograph of Garfield which he had procured on loan from the lady above mentioned. The same evening, while the clairvoyante was at tea with us, and quite unexpectedly, I put the photograph before her without remark. No name was on it, or details showing identity, and, without a moment's hesitation, she said, 'That is President Garfield; the pose and attitude are just as he appeared to me when he came.'

Of course the sceptic, and possibly the psychical researcher, can say the clairvoyante must have read of Garfield and seen his photograph, and 'concocted' the story for my benefit as another proof of spirit identity. To this I would reply: 1. Her character and life history preclude such a thing, and incidents of this kind have occurred scores of times with spirit entities she could never have seen or heard of. 2. *Cui bono?* What has she to gain by 'making up stories' of this kind to me and her other friends? There is neither 'glory nor money' in Spiritualism. It has also to be remarked that at the time of Garfield's assassination in 1881, the medium was a very young girl, not at all likely to hear of, or, if she had heard, to remember, such a person as the President of the United States; while as for his photograph I have no doubt it was seen by me, although not by the medium, in the illustrated papers in 1881, but I had quite forgotten his face and personal characteristics; in short, it is to me quite improbable that the clairvoyante ever knew anything about him.

But it may be asked, how came Garfield to visit the medium and disclose his identity to her. No satisfactory reply to that query can be given beyond this, that during the past ten years a considerable number of well-known American citizens have written me messages through the hand of the medium, and in at least two instances these communications have been fully verified after much research. There is therefore no improbability in holding the theory that if other American notables have come and disclosed identity, they may surely also have been able to let Garfield, another eminent person also on the other side, know that there was a medium here who could both see and converse with him. That is my

view of the 'look in' we have had from the former President, and it is founded on long experience of spirit return and automatic writing. I may also add that my 'first light' on the subject of spirit return was derived from a mutual friend of the late Mr. Stainton Moses and myself; an American citizen who is still with us, and whose friendship and intercourse, when he visits this country, are greatly prized by our family circle; and though I have no personal knowledge on the subject, it is quite possible my American friend knew Garfield in earth-life, and therefore, for the reasons above given, I am disposed to contend that this distinguished American has, as above recorded, returned to demonstrate his continued and sentient existence in another sphere; also that he still appears to take considerable interest in events now progressing in the world from which the assassin's hand so ruthlessly removed him nearly twenty years ago.

The cabinet photograph shown to the medium gives a striking likeness of Garfield, and I observe is by Litchfield, of Boston, U.S.A.

THOUGHT PHOTOGRAPHS.

The Washington correspondent of the 'Philadelphia Times' asserts that a Mr. Julius Emnner, of 1,107, Fifth-street, North West, Washington, has succeeded in taking pictures, not only of the people whose bodies were absent and who were present in thought only, but of the thoughts of the sitter, thus proving that the mind can create images which are tangible to the sensitised plate. Believing that thoughts might be photographed as well as recorded on a cylinder, Mr. Emnner continued to experiment till, as he believed, many successes proved the truth of his theory. The correspondent says:—

'One of the most remarkable pictures secured was one of Mahomet, which was taken by requesting a lady sitter to fix her mind upon Mahomet, as she had formed a mental picture of him. The lady did so, and when the plate was developed it was found to have on it, beside the photo of the woman, a clear likeness of the great prophet, differing somewhat from the usual pictures, but a faithful reproduction in every detail of the mind portrait as formed by the sitter.'

'In the afternoon of November 21st last, Mrs. W. Glenn, of 632, Seventh-street, North East, went to Mr. Emnner to have a photograph taken, as she was aware that he had succeeded in securing some remarkable developments in that line. To make herself certain as to the genuineness of any success, she procured new plates, and used her own plate-holder, Mr. Emnner merely snapping the shutter in her presence. The holder was then taken by her into the dark room, never leaving her hands for a moment, and there she herself developed the plate. The plate was not for an instant out of her sight.'

'When the plate was held up to the light what was Mrs. Glenn's surprise to see plainly imaged over her own head a perfect picture of a lady friend who lived near town!'

'The lady whose portrait was thus strangely shown upon a plate is a Mrs. Frederick, who was at that moment (so information afterwards obtained proved) ringing the bell of Mrs. Glenn's home on Seventh-street. Disappointed at not finding Mrs. Glenn home, the thought flashed through her mind that Mrs. Glenn was at Mr. Emnner's, and as Mrs. Glenn, who is an amateur photographer, had promised Mrs. Frederick to take her picture, the latter felt very much provoked that she should be deprived of obtaining one that afternoon, feeling, as she afterwards expressed it, that she must have it taken that day.'

'No one was more surprised than Mrs. Frederick when she saw the portrait of herself appearing over Mrs. Glenn's head, her face and dress being perfectly reproduced in every detail.'

'When Mr. Emnner himself was questioned upon the subject he said he believed the fact could be explained upon purely scientific grounds. "I have experimented in this thing for eight months," he remarked, "and have obtained photographs which prove that thought-transference is a fact which cannot be denied. I have used subjects, both male and female, and placing them sometimes in hypnotic conditions, have had appear upon the plate pictures of the living who were far away or mere pictures which had been conjured up by the brain."

"Whilst some of the most eminent English men of science are at work on the problem, I have my own theory, which is that the conductor of telepathic force is the luminous ether which exists throughout all known space, and I agree with Mr. Henry Evans, of this city, that mind or thoughts set up an atomic disturbance in the brain and these are carried through space to a receiving medium by an especial affinity unknown and unexplainable."

OUR AMERICAN CONTEMPORARIES.

Spiritualism is making good progress among the people of the United States just now, if we may judge by the Spiritualist journals and the reports which they print. These indications of prosperity and progress make pleasant reading, but there is still much room for growth.

The enterprising 'Progressive Thinker,' of Chicago, edited by Mr. J. Francis, recently came out with a twelve page issue, filled with a variety of extremely interesting articles. The veteran Hudson Tuttle is a constant contributor. As these pages are of the same size as an ordinary daily newspaper the readers have a plentiful supply of food for thought for a week! Our lively contemporary is having a very prosperous career, and justifies its name by setting people thinking.

The 'Banner of Light,' of Boston, maintains its high level of general excellence. From it we learn that Mrs. Jennie B. Hagon-Jackson, whose visit to this country two years ago is still remembered with much pleasure by many Spiritualists in London and the provinces, is meeting with great success in her work at Fort Worth, Texas. Dr. Andrew Jackson Davis, too, is reported to be well and hearty, and 'serving his fellow men in a most helpful manner; as a spiritual adviser his words are freighted with the wisdom of the ages.' Mr. Harrison D. Barrett, the editor, is also president of the National Association of Spiritualists, and is an earnest, capable and willing worker, and a fine speaker.

The 'Light of Truth,' published at Columbus, Ohio, maintains its improvements upon which we recently commented both as to paper and contents, and as it has marked out a course of its own under the direction of Mr. Willard J. Hull, the vigorous and capable editor, it should gain a deservedly wide circulation.

The 'Religio-Philosophical Journal,' of San Francisco, has latterly shared in the general 'upward trend,' if one may judge by its contents, and we congratulate the editor, Mr. T. G. Newman, who, by the way, is an Englishman, upon the growth and prosperity of his paper, which is doing a good work for Spiritualism upon the Pacific coast, as also is another energetic publication called the 'Medium.'

In a recent editorial the 'Journal's' position in regard to reincarnation was plainly stated: 'Having studied the matter carefully, we are prepared to state positively that we don't believe a word of it. The entire hypothesis is based upon a premise that is untenable and inconsistent with the harmonial philosophy. We are able to give reasons for the "faith that is in us," and are absolutely impervious to the patronising insinuation that "we are not sufficiently developed to comprehend it yet."'

Speaking upon reincarnation, the editor of the 'Light of Truth' also recorded his views in a recent issue. He said: 'We class reincarnation among the dogmas because it is not susceptible of analysis by the laws of reason.'

'The Sunflower,' published at the beautiful 'camp' at Lily Dale, N. Y., is the latest candidate for public favour, and although at present published fortnightly, the enterprising proprietor and editor, Mr. W. H. Bach, has purchased new machinery and enlarged his paper, and promises to issue it weekly at an early date.

Canada, however, is slow to move. Although there are several 'New Thought' or 'Mental Science' journals, notably Fred Burry's breezy magazine, there is only one avowedly spiritualistic paper published in the Dominion, so far as we are aware, and that is entitled 'The Sermon,' edited by the Rev. B. F. Austin, D.D., and is published at Toronto. It is a promising little monthly which deserves support, and we should like to see it develop into a weekly, as there is great need for spiritual illumination and liberalising thought in Canada.

NO DOUBT ABOUT IT.—'I think there is no sort of question that there are such things as ghosts. What they are, or how they are produced—whether they are the real appearances of persons who have become inhabitants of what we are accustomed to call the spirit world, I do not always feel sure. A telepathic origin for some of them has been suggested, and in some cases perhaps with reason. But I have known cases where a friend, who was living at a distance, has appeared, very soon after the fact of death, to some one in another town or another State.'—REV. M. J. SAVAGE.

SIR WILLIAM CROOKES ON 'LIFE' AND 'MATTER.'

In his presidential address at the meeting of the British Association at Bristol, in September, 1898, Sir William Crookes made some startling statements in regard to matter and life, and in the interests of accuracy it would perhaps be well if you could find room in 'LIGHT' for an extract or two which may be helpful to some of your readers. For instance, I saw the following statement printed in an American Spiritualist paper and attributed to Sir William Crookes, viz: 'In life I find all the attributes and possibilities of so-called matter'; but Sir William Crookes did *not* say that, and it is necessary the misstatement should be corrected. What he *did* say will be found in the subjoined passages, which are too good to be mutilated or misrepresented.

'The science of our century has forged weapons of observation and analysis by which the veriest tyro may profit. Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks higher, wider, and incomparably more wonderful than even the wisest among our ancestors imagined. Like the souls in Plato's myth that follow the chariot of Zeus, it has ascended to a point of vision far above the earth. It is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of cosmic law. An eminent predecessor in this chair declared that "by an intellectual necessity he crossed the boundary of experimental evidence, and discerned in that matter, which we in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life." I should prefer to reverse the apothegm, and to say that in life I see the promise and potency of all forms of matter. In old Egyptian days a well-known inscription was carved over the portal of the Temple of Isis: "I am whatever hath been, is, or ever will be; and my veil no man hath yet lifted." Not thus do modern seekers after truth confront Nature—the word that stands for the baffling mysteries of the universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is to re-construct what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted, and her face grows more beautiful, august, and wonderful, with every barrier that is withdrawn.'

STUDENT.

PROFESSOR HYSLOP IN DANGER.

There is some suspicion that Professor Hyslop may lose his chair at Columbia University for advocating Spiritualism. Should that be so we shall be sorry for Professor Hyslop—but Spiritualism would derive from his martyrdom nothing but good. The 'New York World' says:—

'It is the opinion of many that Professor James H. Hyslop has endangered his position as a member of the faculty of Columbia University by his recent utterances on the subject of Spiritualism. His endorsement of Mrs. Piper, the medium, has created considerable adverse criticism at the University.'

'His public advocacy of Spiritualism, after an investigation begun to disprove its teachings, was a surprise, not only to the faculty of Columbia, but to his many friends as well.'

'Professor Nicholas Murray Butler, Dean of the faculty, when questioned by a "World" reporter in regard to the attitude of the authorities at Columbia, refused to say whether Professor Hyslop had injured his standing as professor of logic, ethics and psychology. Professor Butler's words seemed to indicate that he had something to conceal. He said: "There is no attitude."'

'President Low refused to talk for publication.'

'The silence on the subject of Professor Hyslop's removal is generally regarded as ominous for him.'

'Professor Hyslop has occupied the chair of logic, ethics and psychology at Columbia since 1889. Prior to that time he had been a teacher in the public schools, a student of Leipsic, a representative of the Associated Press, and a teacher at Smith College, Northampton, Mass.'

DR. MAX MUEHLENBRUCH, of Oakland, Cal., has issued a small pamphlet containing a number of his prophetic forecasts, which were placed on record in the office of the 'Religio-Philosophical Journal.' Several definite statements were made, the majority of which appear to have been more or less completely verified by subsequent events. He says: 'After the present war in Africa, England will be at peace up to 1903, whereafter we see much upheaval and dissatisfaction all over Great Britain.'

ROBERT DALE OWEN AND 'KATIE KING.'

Inquiry has lately been made in your columns as to the alleged fraudulent appearances of 'Katie King' through the Holmeses, in Philadelphia; and I trust you will permit me to respond to it.

The 'Katie King' séances commenced in May, 1874, and continued through the summer.

In December following appeared in the 'Philadelphia Inquirer' what purported to be a confession of 'Katie King' of her appearances through the Holmeses having been fraudulent. At the request of the 'Banner of Light,' I proceeded to Philadelphia to ascertain the real facts. Colonel Olcott had also commenced an investigation a day or two before I arrived. I joined forces with him, and, aided by Colonel Olcott's long detective experience, after two weeks of faithful and conscientious investigation we succeeded in ascertaining the real facts of the case.

I shall now simply state the result arrived at in the fewest possible words.

1. The séances in question were held by a Dr. X., who allowed the medium a certain percentage out of the receipts, which were very large.

2. On Dr. X. receiving a picture of the London 'Katie King,' he thought it would be a profitable thing if pictures could be got of the Philadelphia one, which would undoubtedly have a large sale. Accordingly, he made efforts to induce the spirit to give a sitting for that purpose; but the spirit could not be got to appear. Dr. X. then got over the difficulty by employing one 'Eliza White' to stand for the picture, which should be announced and sold as a picture of 'Katie King.' To do this he was obliged to have constructed a *trick* cabinet; the one used at the séances being an honest one.

3. The two séances used by Dr. X. were naturally entirely private; and these were the only occasions on which the spirit 'Katie King' was personated by a mortal, the manifestations at all the other séances being genuine.

4. Afterwards Dr. X. and his medium had a bitter quarrel about money matters, and in December following he took a leading part in inducing Eliza White to sign her name to the pretended Confession and swear to it. The attempts to do this by other parties had begun in August, culminating in success in December.

5. The Confession was written in the most romantic strain; the pretended 'Katie King' claiming to be a young girl victimised by the Holmeses. We ascertained, however, that she was an illiterate person, and the mother of a boy thirteen years old, then living with her father, a cobbler, in Lee, Massachusetts.

If any of your readers should desire to learn the particulars of the investigation, I would refer them to the following data:—

1. My account, in the December 'Galaxy,' of the séances in May.

2. Robert Dale Owen's account, in the 'Atlantic Monthly,' of January, 1875, of the subsequent séances during the summer.

3. My report to the 'Banner of Light' in two issues of the paper about the end of January, 1875.

4. Colonel Olcott's 'People from the Other World.'

5. General Roberts' succinct and dispassionate relation of all the facts in one or more numbers of his 'Mind and Matter.'

If any use can be made of these *pièces justificatives* I would willingly send them to England, or such of them as are not accessible there.

(GENERAL) FRANCIS J. LIPPITT.

PHYSICAL phenomena are the foundation upon which has been builded the entire occult movement of to-day in the Western world. Spiritualism is an experimental science, the same as chemistry, and the paraphernalia of the séance room are as necessary as the apparatus of a chemical laboratory. The student of the higher thought forgets that the spiritual illumination which he enjoys is the fruit of the evolution of mind. Evolution has not ceased upon the physical plane because man has been produced; neither has it ceased upon the mental or spiritual plane because Theosophy and mental science have been evolved. Let us not destroy the bridge which has carried us safely over; there are others to follow.—'Religio-Philosophical Journal.'

PITY THE POOR PALMISTS.

The attack, or 'raid,' upon the Liverpool palmists seems to be creating considerable stir in that city, and sympathy with the victims is being pretty freely expressed in the local papers. The fine imposed upon one of the ladies has been paid by public subscription, as a result of an appeal by Mr. H. Lee J. Jones, who had engaged her at the Liverpool Food and Betterment Association's bazaar. He says: 'We all found her so refined and guileless in her action that it is impossible for me, possessing a sense of right, to permit her to be written down by the public as a "rogue and a vagabond."' Another writer, commenting upon the case, says: 'One of the witnesses called for the prosecution admitted that she simply visited Madame Josephine "to be amused." If she considered the fun she received a fair equivalent for the money paid, then where comes in the terrible crime which is punished with more severity than is often meted out to ruffians who half kill their wives? "Madame Josephine" has been requisitioned more than once by local big wigs (magistrates included) to entertain their guests at garden parties or other functions. Of course they (palmists) can read hands with impunity as long as they don't *forecast the future*, and it seems to me there was no independent testimony to convict them of this. Madame Isodore claims to possess hundreds of testimonials from doctors, magistrates, and distinguished personages, yet,' she continues, "upon the mere statement of two illiterate women (policemen's wives), uncorroborated by the evidence of any person unconnected with the police, I am fined and called a "rogue and a vagabond."' A most unsatisfactory state of things truly. Spiritualists, as such, have no necessary interest in or sympathy with palmistry, astrology, or foretelling, but we are naturally attracted to all studies which are likely to throw any light upon man's nature, powers, and destiny, either here or hereafter, and all occult or psychic branches of research. Psychometrists, clairvoyants, and spirits through mediums do frequently make predictions which are verified by subsequent events, although at the time apparently improbable; and they should be free to do so provided there is no attempt to deceive or exert undue influence.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

The Rev. Canon Wilberforce.

SIR,—Some of your readers may be unaware, and may like to know, that Canon Wilberforce holds what he calls a 'thought talk,' at St. John's, Westminster, at 4 p.m., every Wednesday till Easter; it is of course open to all who care to attend. Those whose minds are of a philosophical turn, and who have broken away from the fetters of *conventional* orthodoxy, ecclesiasticism, and sectarianism of all sorts, can hardly fail to follow with interest and profit these excursions into the esoteric truths which lie at the back of the world's great religions and systems of philosophy, and therefore at the root of human ethics.

H. A. D.

Mrs. and Miss Giddins.

SIR,—With regard to the two mediums, Mrs. and Miss Giddins, who are being prepared as public demonstrators of some of our facts, will you kindly allow me to say that I have secured for them a more accessible residence, and that from next quarter day their address (advertised weekly in 'LIGHT') will be 31, Bedford-gardens, Campden Hill, W., close to Notting Hill Gate, and on the omnibus line to High-street, Kensington, and Earl's Court from Westbourne Park and Kilburn? I am happy to report that their development is progressing very favourably. For most of this winter at Kew our meetings have been relieved from the inrush of superficial investigators who form opinions out of their first suspicion without troubling to test the mediums in private. But there have been four gentlemen who, each independently on his own account, have been, like myself, engaging these mediums on private lines of research, and subjecting them to every test they could devise; and they have all come to the same conclusion as myself—that these are genuine psychics for the manifestation of movements by occult forces.

The mediums always sit outside their cabinet in the circle, and no matter how their hands and feet may be locked and

chained—provided their mental and bodily passivity is not interfered with thereby—musical boxes are wound up inside the cabinet, and even in distant corners, and objects are made to move and float about, and hands are felt inside the curtains.

If it had not been for these four helpers the mediums might have starved, and I intend, as soon as a few more earnest friends like these have been found, to induce the mediums to make a contract with a small society of us to give their entire services to our investigations, and to withdraw from the cruel task of offering services promiscuously to the public, a necessity which exposes them to hastily formed judgments of novices and antagonists.

The gentlemen who have experimented so patiently with these mediums have all kept accurate records, and will, I hope, some day give a *resumé* of them to the public.

These mediums are being developed on the same lines as Eusapia Paladino, and one of these four friendly investigators who has had experience with that world-known medium, has the conviction that these mediums are already better than Eusapia. But I recommend that they be only engaged in their own home and for a series. They are not hardened enough to give performances for the edification of a party of guests in a strange house.

F. W. THURSTAN, M.A.

The Art of Dreaming.

SIR,—I have read with interest the remarks of Mrs. M. H. Wallis' control on dream training. I have been a great dreamer all my life, but it is only about two or three years ago that I commenced training for a higher class of dreams than the ordinary or 'garden' variety. The chief requisites I have found to be an abstention from meat, very little alcohol, a very regular and quiet life, and the minimisation of all trouble. Progress is slow but sure. I have already reached that stage when, occasionally, in a spirit dream, I am aware that my own spirit has left my body. One night not long ago, I dreamt that I was thus outside my body, and cognisant of it. I was surrounded by kind spirit friends, one of whom spoke to me, and told me that we were sympathetic to each other. On that occasion I fancied that I had left the earth-world permanently and reflected on the sorrow of my poor landlord when he found my inanimate earthly body. The pleasure of being with these friendly beings of the great beyond, was great, and I was by no means overjoyed when I awoke as usual to a dry and unsympathetic earth-world. No harm can come from the cultivation of spirit-dreams; on the contrary, great benefit both mentally and physically, the effects being similar to those of an electric bath.

BASIL A. COCHRANE.

92, George-street, Portman-square.

'Heber's Great Hymn.'

SIR,—In regard to the criticism on Heber's hymn, 'Holy, Holy, Holy,' in 'LIGHT,' of February 17th, permit me to say that I regard it as one of the grandest in our collection, and I hope that the words I substitute for the fourth and sixteenth lines may be accepted, and that thus this sublime hymn may be retained in all hymnals of the Christian Church.

GEORGE WYLD, M.D.

7, Westbourne-street.

Holy, Holy, Holy, Lord God Almighty,
Early in the morning our song shall rise to Thee;
Holy, Holy, Holy, merciful and mighty,
Fountain of Truth from all eternity.

Holy, Holy, Holy, all the saints adore Thee,
Casting down their golden crowns around the glassy
sea;
Cherubim and Seraphim falling down before Thee,
Which wert and art and evermore shalt be.

Holy, Holy, Holy, though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy, there is none beside Thee,
Perfect in power and love and purity.

Holy, Holy, Holy, Lord God Almighty,
All Thy works shall praise Thy name in earth and sky
and sea;
Holy, Holy, Holy, merciful and mighty,
Fountain of Truth from all eternity.

Who is Mr. Flaxman Low?

SIR,—Your correspondent, J. Hix, who submits this query may rest assured that no answer will be forthcoming. The so-called 'Real Ghost Stories' only demonstrate one fact and that is, the widespread interest in the psychic and invisible world; and it is becoming quite the fashion with novelists and clever writers to introduce their narratives with an almost shameless audacity of truthfulness in order to focus the more readily the attention of their readers. Not long ago I read an engrossing tale re-issued by Mr. Stead, entitled the

'City of Gold,' depicting the spot as shut in by impassable hills far north of the Transvaal, and the abode of an ancient race possessing wonderful psychic powers. After incredible adventures and escapes, the traveller, who tells his story quite seriously, assures the readers that, better equipped, he intends renewing the expedition. Even the great Robert Louis Stevenson prefaced his novel 'Treasure Island,' and one or two others, with detailed maps indicating locality and adjacent seas. Whether these attempts at realism are always commendable I know not, but in the serial now running in the 'Two Worlds' we have some amazing propositions set forth; for instance, a character 'Sneckton,' who is represented as an evil spirit incarnated again in human form, and who works no end of mischief; and Bradlaugh, forsooth, in the 'spirit' realm actually lecturing on the foolishness of belief in any other world than the one he is actually in. Referring to 'Real Ghost Stories,' note the extravagance of the 'Vampire' who pursues his victim on the country road, and of the 'Mummy' which comes to life again, and is only laid by turning the whole rubbish far out at sea. Certain it is that a wide field for imaginative construction exists for the novelist who now panders to the prevailing appetite after the unknown. It is the happy lot of scientific Spiritualism to guide this new-born activity into sure and certain channels—at once satisfying Reason, Justice and Truth.

Willesden, N.W.

C. DELOLME.

SOCIETY WORK.

CAMBERWELL.—36, VICARAGE-ROAD, S.E.—On Sunday last, Mrs. Holgate's guide gave a good address on 'Things that are seen are temporal, but things unseen are Eternal.' Interesting psychometry and clairvoyance were given at the after-circle.—W. S., Secretary.

EAST LONDON SPIRITUALISTS' ASSOCIATION, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—On Sunday last Mr. Davis again interested a good audience with his usual great ability. On Sunday next Mr. S. T. Gwinn will conduct the services.—T. McCALLUM.

73, BECKLOW-ROAD, SHEPHERDS BUSH, W.—The efforts of the lady members of this society on Sunday last were completely successful. Stirring addresses, remarkable experiences, singing and good instrumental music, provided us with a most enjoyable evening, followed by a good after-circle, at which successful clairvoyance was given. On Sunday next Mr. Adams and Miss Pierpoint will occupy the platform.—C.

DUNDEE.—Our society has been visited recently by two well-known workers, Miss Cotterill, of Manchester, being with us on Wednesday, February 28th, and Mrs. Stevenson, of Glasgow, on Sunday, March 4th. Both ladies were most welcome. Their services were highly appreciated and have been the means of giving an impetus to the cause of Spiritualism in this city. The meetings were well attended.—JAS. MURRAY.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD-GREEN-ROAD, FINSBURY PARK.—On Sunday last, Mr. Jones in the chair, Mr. Brooks read experiences of Colonel Ingersoll on entering spirit life, as given by him through the mediumship of Mrs. C. T. V. Richmond. Mr. Banyard spoke on 'Prayer,' Mr. Emms on 'Liberty.' Mrs. Jones, under influence, gave interesting experiences of two spirits, corroborating those of Colonel Ingersoll. Messrs. Jones, Hewitt, and Willis contributed to the spiritual feast. On Sunday next, services at 12 a.m. and 7 p.m.; and on Wednesday, at 8 p.m.; on Tuesday and Thursday evenings, at 8 o'clock, Mr. Willis's circles; these are not public, but Spiritualists are welcome.—T. B.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. Alfred Peters addressed the meeting on 'Bible Spiritualism,' and elicited strong expressions of approval by his statement that the Bible was a most valuable collection of books for the Spiritualist, inasmuch as it showed that Spiritualism was no new thing, but had been known from the earliest times. Mr. Peters afterwards gave clairvoyance with very satisfactory results. On Sunday next, an address and clairvoyance will be given by Mr. J. A. White. On Thursday next, at 8 p.m., the members' circle will meet at 226, Dalston-lane.—O.H.—The second annual social gathering and dance, which took place on Friday, the 8th inst., at Youens' Assembly Hall, was an unqualified success. Interspersed with the dances were songs by Miss Jenny Atkinson, Miss Bruce, and Mr. W. E. Grout; recitations by Miss Kathleen E. Tempest and Mr. Dudley A. Elves; and selections on a string band under the direction of Miss Emily Fullforde. Refreshments were served during the evening, and the 200 to 250 friends present evidently enjoyed themselves thoroughly. Mr. Kinsman presided, and Mr. Chris Wiseman kindly acted as M.C.—J. K.